Regd. No. L 7676

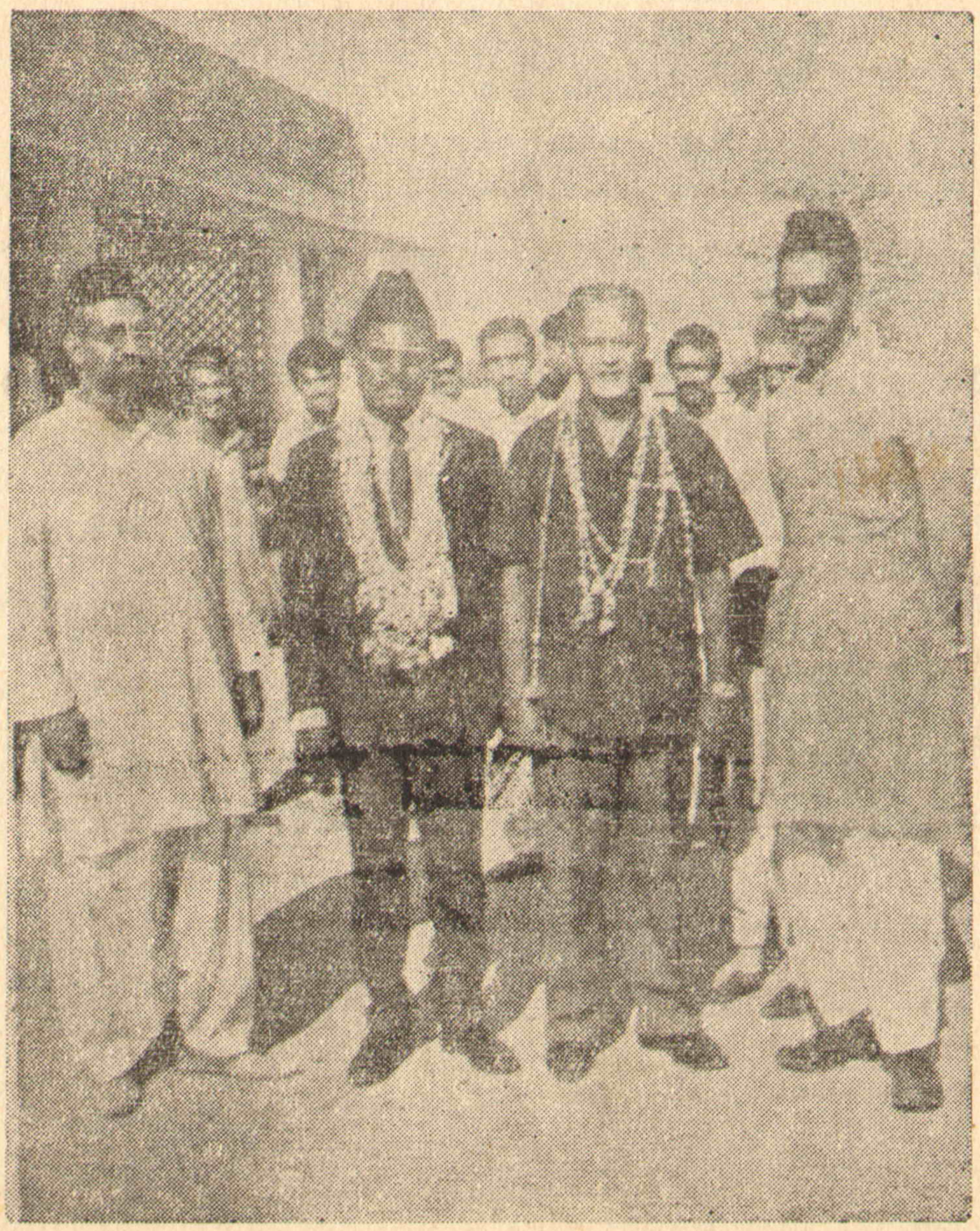
The TAHRIK-i-JADID

Digitized by Khilafat Library Rabwah

FATH 1351 H.S.
DECEMBER 1972 C.E.

Editor : NASEEM SAIFI

بائیں سے دوسرے مکرم مولانا عبدالوھاب ادم صاحب جو غانا کے باشندے
ھیں اور اب انگلستان تبلیغ اسلام کے لئے تشریف لے گئے ھیں
انکے بائیں جانب ماریشیس کے مکرم احمد یداللہ صاحب ھیں جو اپنی
بیگم صاحبہ کے ھمراہ ربوہ تشریف لائے ھوئے تھے



Second from left is Maulana Abdul Wahab Adam of Ghana who left for U.K. on 16 Oct as a Missionary of Islam. On his left is Mr Ahmad Yadullah from Mauritius. Mr. Yadullah had come to Pakistan to visit

Isn't it a nice feeling

Digitized by Khilafat Library Rabwah

When the bank manager recognises you?

People get that relaxed feeling of importance when they walk into our bank. Because our bank managers make an earnest effort to know every client personally. So come to Commerce Bank with that important feeling.

COMMERCE BANK LTD.

A successful bank for successful people

C.B.L 5.72

ASIATIC

بسم الله الرحمن الرحيم

MONTHLY

Tahrik-i-Jadid

RABWAH

Vol. VIII | December 1972 | No. 12

Digitized by Khilafat Library Rabwah

Malfoozat

TRUE CHANGE

The Promised Messiah, peace be on him, says :

God has willed it that this Jamaat should be free from sins and it should show an example of good morals. It should truly adhere to the teachings of the Holy Quran and it should follow the Holy Prophet, peace and blessings of God be upon him, so faithfully as if it had no wish of its own (its self is dead). The members of the Jamaat should have no acrimony among themselves. They should wholeheartedly and truly love God. But if anyone having entered the fold of this Jamaat does not fulfil this objective and does not bring about a true change in his deeds, he should remember that he will fulfil the desire of the opponents and he will certainly be ruined. God is no relative of anyone and He does not care for anyone. The progeny which used to call itself the pregony of the prophets i.e. the children of Israel among whom appeared a large number of prophets and Messengers and who were the inheritors of the grace of God, when their spiritual condition deteriorated and when they abandoned the straight path and adopted the ways of the disobdient and the ill-doers, they became disgraced and destitute. The wrath of God fell on them and they were called the swine and the ape. They were so debased that they were, as if, turned out of humanity. What a great lesson is there in it. The condition of the children of Israael can always teach a useful lesson. In the same way this Community (the Ahmadiyya Jamaat) which has been raised by God Himself is going to be the recepient of great bounties of God. But if any one after having entered the fold of this Jamaat will not truly and faithfully love God nor will he be a true follower of the Holy Prophet, peace and blessings of God be upon him, be he big or small, he will be cut off and he will become a target of the wrath of God. You should therefore bring about a true change in yourself so that you do not give a bad name to the Community.

(Malfoozat Vol VII pp 187-8)

Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

KHUTBA

WHATEVER WE HAVE, BELONGS TO GOD

Digitized by Khilafat Library Rabwah

God has raised us in this age to live and to give life to others. We are indeed having the shadow of the Grandeur of God on our heads and therefore it is essential for us that we should always hold to God whatever the circumstances through which we are passing.

Hazrat Khalifatul Masih III

expressed these views in his Friday sermon on the 8th of September, delivered at Saeed House, Kakul (Abbotabad)

Huzur recited the following verse :

فلا تخشوهم و اخشونی و لاتم نعمتی علیکم و لعلکم تهتدون (البقره 151)

قل هو الرحمن امنا به و علیه توکلنا (الملك 30)

and said : When we ponder over the attribute of God which pertains to creation we come to the ultimate conclusion that God has created this universe in order to make it serve mankind and for this God has granted every kind of capabilities to him so that he can put all things to his use. The Holy Quran also tells us that everything has been made such that it is influenced by mankind and begins to serve him. Take the example of the dog. People train the dogs and make them serve mankind. That shows that man has the capability of teaching others ; he does not only teach other human beings, he teaches other creatures as well, rather teaches dogs and the dogs act according to his wishes. There is a dog which is trained and called the gun dog. This dog goes with the hunter and helps him in catching the game so lightly that the game does not get its teeth stuck in its flesh. It is quite obvious that it is man who teaches the dog to do so. That is, God made this dog such that it is influenced by man and gets the training that it is given.

Human beings also put the lifeless things to their service. For example, man makes use of the diamond. Woman uses it as an item of decoration. Men use it to bore the wells for petrol - the machines that do the boring have the diamonds fixed at the boring end and those ends are called diamond heads—the iron cannot cut the stones. In short women use the diamonds in their own way and the men use them in their own way. In the same way there are thousands of ways in which man uses the diamonds and other lifeless articles. The capability to use these thing has been vouchsafed to mankind by the Almighty God. In other words, on the one hand, He has created all these things in the universe and on the other hand He

has given the power to mankind to make use of these things. These things fulfil all the needs of mankind, of course except those needs which are not genuine and men have foolishly termed them as their needs.

Digitized by Khilafat Library Rabwah

Huzur further remarked that at times it so happens that someone who has been granted great sense of trade, earns a lot of money and the Satan comes to tell him that he has been able to earn all this money through his own acumen and that God has nothing to do in this respect. This trader, then, starts acting niggardly and stops spending in the way of God. Of course he who is a true believer will realise it fully well that whatever he has got has been given to him by God and therefore he will continue spending in the way of God. Huzur cited a number of other instances where the same thing happens and the Satan gets hold of the man whose faith is weak and who takes pride in his talents.

Referring to the verses of the Holy Quran which he had recited at the beginning of the Khutba, Huzur said that God says:

فلا تخشوهم و اخشونی

i. e. you should not fear the consequences of what the Satan tells you you should in fact fear Me. At another place God says.

انما ذلکم الشیطن یخوف اولیـاءہ فلا تخـافوهم و خافون ان کنتم مومنین (آل عمران 176)

The Satan frightens his friends. Such people as become the friends of the Satan and are cut off from God, it is they in whose hearts the Satan creates fear. He tells them: Look! you should not let your wealth be wasted; once you let it go from your hands, you may not get it again. The man who thus comes in the clutches, of the Satan does not realise that whatever is with him was not given to him by the Satan; it was given to him by God and it is God who creates wealth—in everything that is there in the universe—and He can create it as and when He likes. He is also the creator of the talents and powers which enabled that person to own wealth.

Huzur remarked that the politicians also think the same way. Any of them who is in the grip of the Satan feels that once the power is gone out of his hands, it may never return. That makes him act in a rash way.

Hazrat Khalifatul Masih reminded the audience that if they really feared God and if they realised fully well the grandeur of their Creator, everything that is there in the universe would become subservient to them and they would find themselves possessing the powers and the talents that could conquer every thing.

In the end he advised the members of the Jamaat to be humble and friendly with God. 'If the idea of your having gained some power ever came to your heart, you will be finished. On the other hand if you will always be seeking power and strength from God—and you will neither be a coward nor an arrogant —the grace of God will envelop you and God will grant you His bounties to their fullest extent.

In another Friday Sermon delivered on the 10th of November, Hazrat Khalifatul Masih drew the attention of the Jamaat to the fact that the followers of the prophets are always abused and troubled in various ways

by their opponents. The enemies always try to cause loss of life and property to the believers, The Holy Prophet, peace and blessings of God be upon him, and his Companions were opposed more than every other prophet and his followers.

The opponents do not realise that their mischief can do no harm to the divine communities. Of course the believers are always on the alert lest reaction to the opposition might exceed the bounds or their certainty and will power might be affected. It is because of this that God has taught the believers to pray in the words:

ربنا اغفرلنا ذنوبنا و اسرافنا فی امرنـا

و ثبت اقدامنا وانصرنا علی القوم الکفرین

i. e, O our Lord, forgive us our sins and excesses and strengthen us in faith and help us against the disbelievers.

Huzur further remarked that the opponents of our Community were busily engaged in making mischief and therefore the members of the Jamaat must be praying to God that He may help them and grant them patience and steadfastness. He assured the Jamaat that no amount of mischief of the opponents could harm the Jamaat. "What God has willed must come to pass, and what God has willed is that Islam should spread to all the corners of the world through the Ahmadiyya Jamaat. With the grace of God, that is going to happen, sooner or later.

EIDUL FITR AT RABWAH

Digitized by Khilafat Library Rabwah

Like everywhere else in Pakistan, Eidul Fitr was celebrated at Rabwah on the 8th of November. The Gathering took place at the spacious Aqsa Mosque, which as Hazrat Khalifatul Masih remarked before his Sermon, proved to be insufficient. Huzur thanked God, for, he felt that the Community was expanding much more than their expectations.

Huzur, may God vouchsafe His succour to him at all the times and in all the circumstances, in his Eidul Fitr sermon told the audience that although the followers of religions other than Islam also celebrated their Eids but their Eids did not have clear cut objectives; for them their Eids were just big gatherings once a year. But so far as the Eid celebrated by the Muslims is concerned it teaches us great lessons—lessons that help us live better lives. It teaches us patience, sacrifice and steadfastness and it is the inculcation of these qualities that attracts a lot of blessings of the Forgiving and Merciful God.

Before starting his Khutba Huzur extended his Eid greeting to all those present as well as those who could not join the Eid prayer for one reason or the other. And also to those who were celebrating Eid away from Rabwah.

Huzur told the audience that the Islamic Eid was linked with *Nozolam min Ghafurir Rahim* that is it is connected with the gracious hospitality from our Forgiving and Merciful God. Huzur also recited some verses of the Sura Hamim As Sijdah and remarked that Eid encouraged the Muslims to make sacrifices and it is the sacrifices that push a nation forward and make it move on to the road of progress. He also observed that the Muslims did not have only one Eid; they had other Eids also, like the Eidul Azha and Friday.

In the end he prayed to God that all the people may share in the real and true blessings of Eid.

Tahrik-i-Jadid,

Digitized by Khilafat Library Rabwah

The Seventeenth Annual Ijtema

OF THE

MAJLIS-I-ANSARULLAH

held at Rabwah on the 17th-19th of November, 1972.

It was attended by more than four thousand delegates, members and visitors. Hazrat Khalifatul Masih III addressed the audience twice; he delivered the opening as well as the closing address.

The three—yearly election of the President of the Majlis was, under the instructions of Hazrat Khalifatul Masih, conducted by Ch. Mohammad Asadullah Khan. A big majority of votes was received by Sahibzada Mirza Mubarak Ahmad, who was declared elected, by Huzur. The announcement of the result of the election was made by the Quaid-i-Umoomi (Naseem Saifi). The shoora discussed, among other things the budget of the Majlis for the coming year.

In his opening Address, Huzur drew the attention of the audience to the fact that the Muslim nation had been raised for the benefit of the whole world. A Muslim, he remarked, must not think of himself alone, he must extend the dimensions of his kindness and service to the whole humanity rather to the whole universe. He exhorted the members of the Jamaat that they must fully realise that they were the servants of the whole humanity, without any exceptions. Unless they did that, he said, the object of the advent of the Mahdi could not be achieved—this object he further explained was to bring the whole humanity under the banner of one religion and making all of them one nation.

Huzur said "Islam teaches a Muslim that whatever is with him is not his own. It all belongs to his God and He has created everything for the whole humanity. It is He who has created this world and also it is He who has made the world such that it surrenders itself to man, when he tries to conquer it."

He further remarked that some nations (the Europeans) in pursuit of the conquest of the world, lost sight of the Creator of all these things and thus they began to think that they were the masters of all they surveyed. He referred to a poetical verse of the Promised Messiah, peace be on him, which runs thus *Sab kuchch tiri ata hai, ghar se to kuchch no laie* i. e. whatever we have is a bounty from You; there is nothing that we have brought from our home, and said that that was the truth—undeniable truth which summed up the idea that he had explained before. He cited the instances of the nations that went to occupy the lands of other people and did all they could to wipe those people out from their own homelands; they slaughtered them like any thing. It never came to their mind that they (the owners of the land) had every right to live there and to flourish. Islam, Huzur said, teaches its followers that they should extend the good they could do, to all mankind. They should inculcate in themselves the attributes of God so that they could be of use to all and sundry.

In the end, he exhorted the Ahmadiyya Jamaats all ove the world that they should study the Holy Quran with great insight and make the best use of its most beautiful teachings.

In his closing remarks on the third day of the Ijtema, Hazrat Khalifatul Masih dilated on the teachings of the Holy Quran in connection with the activities of the hypocrites. He told the audience how the hypocrites would come to the believers to convince them that they had the good of the Community at heart.

He had begun his address with the following verses of the Holy Quran :

اولا یرون انهم یفتنون فی کل عام مرة
او مرتین ثم لا یتوبون و لا هم یذکرون
ینادونهم الم نکن معکم قالوا بلی ولکنکم
فتنتم انفسکم وتربصتم وارتبتم و غرتکم
الامانی حتی جاء امر الله و غرکم بالله
الغرور

Digitized by Khilafat Library Rabwah

Translation : Do they not see that they are tried every year once or twice? Yet they do not repent nor would they be admonished. Tauba 126

They will call out to them, saying, 'Were we not with you' They will answer, 'Yea But you led yourself into temptation and you hesitated and doubted and your vain desires deceived you till the Decree of Allah came to pass. And the Deceiver deceived you in respect of Allah. Al-Hadid : 15

Huzur said : The Holy Quran has dealt with the hypocrites in various ways ; none of their aspects has been left out. To sum, up this is what the Holy Quran says : i) Every Jamaat that will take up the work of spreading the teachings of the Holy Quran and will really and truly love this Holy Book, will have in its midst some people who will be hypocrites, ii) a watch should be kept over the hypocrites so that the Muslim nation may be made secure against the activities of the hypocrites—and this should be done in accordance with the teachings of the Holy Quran, iii) every effort should be made that these people are ultimately guided aright.

One of the ways in which they can be guided aright is that they should be put into trials every year once or twice and the biggest trial for them is that the teachings of the Holy Quran in connection with the hypocrites be explained to the people at full length. Huzur remarked that it was under this instruction of the Holy Quran that he talked about the hypocrites every now and then.

As for the symptoms of hypocricy, Huzur mentioned the following three things : i) a hypocrite is always looking for the destruction of the believers ii) He does not have any faith in the promises given by God and is deceived by the Satan and becomes a prey to the doubts and suspicions He, therefore tries to avoid the sacrifices that the true believers make so gladly and with great pleasure, iii) He always worries about the worldly pleasures and thus forgets everything about the eternal pleasures of the next world ; instead of befriending God, he befriends the Satan.

Huzur referred to verse 128 of Sura Tauba. (Surely a Messenger has come to you from among yourselves ; grievous is to him that you should fall into trouble ; he is ardently desirous of your welfare ; and to the believers he is compassionate and merciful.) and said :

God says that when these three qualities are to be met with in our Messenger, why should you be beguiled by the Satan and become the losers. Whenever the Satan tries to misguide you in respect of the Holy Prophet, peace and blessings of God be upon him, and the believers, you should

push him away and refuse to listen to him. You should realise that Mohammad is the proof of the goodness of Mohammad i. e. his good qualities are so conspicuous that none can justifiably ignore him. Those who have seen the manifestations of the beauty of Mohammad, peace and blessings of God be upon him, and those who have witnessed the greatness of the Holy Quran and have tasted the sweetness wi h their own tongues and have heard its voice with their own ears know it fully well that the Satan only tries to deceive the people by causing doubts in their minds.

Winding up his Address Huzur once again reminded the audience—and through them, the whole Jamaat—that they had been raised for the welfare of the whole world and they should therefore extend the usefulness of their activities to everybody everywhere of whatever religion, colour or caste he may be. He prayed that everybody may win the pleasure of God and thus achieve the real and true object of human life on this planet.

ON THE 23RD NOVEMBER
HAzRAT KHALIFATUL MASIH III

inaugurated the **NEW YEAR** of the

Tahrik-i-Jadid

this is the
39th year of the First Section,
29th year of the Second Section & the
8th year of the Third Section.

Digitized by Khilafat Library Rabwah

He drew the attention of the members of the Jamaat in Pakistan that the target that he had fixed (sevenhundred ninety thousand rupees) had not yet been achieved. He was very conscious of the fact that there had been unwholesome effects of the situation in the country but he thanked God that the Community had done very creditably and it deserved appreciation. However, he urged the members of the Jamaat to keep that target in view and to do all they could to reach it. The Jamaat he said had taken strides in the field of the propagation of Islam and there was every cause to be grateful to God and to express our thankfulness to Him in every way that we could. More schemes were in hand and more of money was needed to implement them.

Within two hours after this Khutba, promises for more than three hundred thousand rupees were received by the Vakilul Mal, who has asked the members of the Jamaat to send in their promises without any delay. He has also made arrangements to collect the promises by sending volunteers from door to door.

It is hoped that those who approach the members of the Jamaat for these promises will receive the same hearty co-operation which has always been the noble tradition of the Community.

NOTES & COMMENTS

Digitized by Khilafat Library Rabwah

The Holy Quran

Commenting upon the Suratush-shoara, Hazrat Muslih Maud, may God be pleased with him, says : Islam has placed before mankind a very comprehensive teaching about the attributes of God. It says that the attributes of God have two types of manifestations. One manifestation concerns itself with the attributes which are totally purifying and away from the materialistic side of human life. The other manifestation is connected with things that seem to be similar with human qualities. Islam tells us that God who is the Centre of the whole of the universe is *Ahad* i.e. One and Unique and there is nobody like Him in that attribute of His. He is *Assamad* i.e. a Being who depends on none but on whom everybody else depends and He is *Lam yalid wa Lam yulad* i.e. neither He has begotten any child nor He Himself is the child of any one. And also *Lam yakullahoo kofowan ahad* i.e. there is no other power that can be said to be His parallel or equal to Him. He is the First and He is the Last, that is, He is the ultimate goal of all the things in this Universe and everything has been created by Him and everything will return to Him. He is *Qadeer* that is He has the power to do whatever He wills and He is *Al-Haye* i.e. He is ever living and He is the giver of life and He is *Al-Qayyum* i.e. He exists by Himself which in other words means that He does not depend upon anyone to keep Him alive. He is the *Rabbul Alamin* i.e. He is the one who has created the whole universe and He it is who sustains it. He is *Ar-Rahman* i.e. whatever human beings had to need for their life on this planet has been provided by Him ; He is a provider of this kind and the provision he has made is like a bounty from Him. He is *Ar-Raheem* i.e. He is the one who produces the best results of all the efforts that human beings make for one thing or the other.

He is *Maliki Yaumiddin* and that means that in addition to the results that must be produced under the natural laws, He has fixed a limit which when reached the last decision is declared and the good people are rewarded for their good deeds and the bad people are punished for their evil deeds. But these rewards and punishments are given under the attribute of Maliki Yaumiddin which actually means that He not only can punish but He can also forgive if He chooses to do so. He is *Aleem*. He not only knows everything about everything and about every atom, He even knows the hidden secrets of human nature. He is *Samee* and that means that He is the One who listens to and accepts the prayers of the people. He is *Qahhar*. That means that everything is under His control. He is *Jabbar* and that means that He can remove every cause of disturbance. He is *Wahhab* and that means He is Bounteous to His creatures. He is *Ghafoor* and that means that He overlooks the shortcomings of the people. He is *Muhaimin*. That means that He is a Watch and a Guard over everything. He is *Al-Qabiz* i.e. He is the One who keeps everything within a fixed limit. He is *Al-Basit* and

that means that He grants plentifully. He is *Ar-Rafi'*. That means that He picks up from the depths and raises high. He is *Al-Mutakallim*. That means that He speaks and vouchsafes His revelations to the people.

In short, Islam presents a God with comprehensive attributes. It does not say like the Christian religion that God is Love. Nor does it, like the Taurat, make mention of a few attributes which are connected with the creation of man. The fact is that Islam, has, as if, opened the doors of all the heavenly departments and that proves that it is a heavenly religion - it is *minassama* i.e. from the heavens.

Islam has not only presented a comprehensive picture of the divine attributes, it has also told its followers that if you want to attain to the nearness of God, you should dye yourself in the dye of His attributes which in other words means that you should copy His attributes as much as humanly it is possible for you to do so.

Hadith

Digitized by Khilafat Library Rabwah

It is related by Hazrat Sufyan, son of Abdullah, may God be pleased with him, that he said, "O Messenger of Allah, tell me something about Islam so that I may have never to ask anything about it afterwards from some one else. The Holy Prophet, peace and blessings of God be upon him, said "Say, I believe in Allah and then stick to it."

It is quite apparent that anyone who would really and truly believe in Allah would necessarily act upon all the commandments of His and that is what religion demands. In other words such a person would be following the behests of religion most sincerely. That is why the Holy Prophet, peace and blessings of God be upon him, mentioned only belief in Allah.

Holy Quran for Hotels

The Ahmadiyya Muslim Mission Nigeria, has presented 100 copies of the Holy Quran to the Premier Hotel, Ibadan.

Speaking at the presentation. Maulvi Mohammad Ajmal Shahid, the Amir and missionary incharge of the mission in Nigeria, said the books were meant "to be kept in every residential room of the hotel."

Similar presentation, he said, would be made to more hotels and some higher instituations of learning in the Federation.

In a simple but impressive ceremony held at Premier Hotel, Ibadan, on Saturday, 14th of October, 1972, Maulvi Mohammad Ajmal Shahid, Amir and Missionary Incharge, Ahmadiyya Muslim Mission, Nigeria, presented 100 copies of the Holy Quran to the management of the Hotel. In his presentation speech, the Amir remarked, "It gives me great pleasure to attend an occasion which is meant for a sacred service to the Muslims in particular and the others in general, I mean the donation of 100 copies of the Holy Quran to be kept in every residential rooms of the Premier Hotel." He further remarked that it was an interesting coincidence that this donation of Holy Quran was being made in the blessed month of Ramadhan in which every Muslim felt it his sacred duty to recite the Holy Quran. He expected that the presentation of the Holy Quran would meet the cherished desire of the Muslims visiting and staying at Premier Hotel.

The presentation ceremony was well attended. There was a large gathering of members of Ahmadiyy Jamaat, Ibadan too to witness the ceremony. In the acceptance speech, the General Manager of Premier Hotel, Mr. Ariyo thanked

the Ahmadiyya Mission in general and Maulvi Mohammad Ajmal Shahid in particular for the noble presentation. He remarked that the visitors to the hotel would certainly make use of the Holy Book of Islam. He said that it would provide a good chance to his Muslim customers in particular to fulfil their religious obligations while staying in the Hotel.

It would be interesting to note that this donation of Holy Quran is being made on the auspicious occasion of the 50th Anniversary of the regular Ahmadiyya Mission in Nigeria, which is beidg celebrated this year. Maulvi Mohammad Ajmal Shahid disclosed later on that along with the other activities of the anniversary it is the intention of Ahmadiyya Jamaat Nigeria to provide 10,000 copies of the Holy Quran to the people, this year, at nominal price or free. According to the Plan, he added, the Holy Quran would also be donated to higher institutions of learning and big hotels throughout the Federation. The presentation of the Holy Quran to the Premier Hotel is the beginning of a series of such programmes, to be followed by persentation of Holy Quran to other Hotels in the Federation.

Our Mission in Fiji gave a welcome Address to the Premier of the Cook Islands. Address and the Reply are reproduced below :

Honourable Albert Henry,
Premier of the Cook Islands,
on official visit to Fiji,
Travelodge Hotel.
SUVA.

Digitized by Khilafat Library Rabwah

Honourable Sir,

Peace and blessings of God be upon you. We the members of the Tahrik-i-Jadid Anjuman Ahmadiyya Overseas Muslim Mission, Fiji Branch, extend to you a hearty welcome to Fiji and pray that your brief stay here may be a happy and memorable one. We hope that your visit to Fiji as Premier of Cook Islands will further strengthen the bonds of friendship between the two countries. In token of our welcome to you and our sentiments of universal brotherhood of mankind which is the hallmark of Ahmadiyyat or the true Islam ; we have pleasure in presenting you with a special version of the English Translation of the Muslim Holy Scripture, The Quran, along with some other books of interest on Islamic theology.

The Holy Quran, as you may already know, is a universal divine scripture believed and practised by over six hnndred million Muslims throughout the world. It is not a man-made book. It is the actual true and direct speech of God in letter and spirit that was revealed to prophet Mohammed some fourteen hundred years ago. It contains such eternal truths and words of wisdom which has been and still can raise man to the highest spiritual status that man can ever attain.

According to the Quran, the Muslims are required to believed and honour not only the Holy Founder of Islam, Prophet Mohammad (peace be on him) but also the prophets, heavenly reformers and founders of all the great Religions of the world—such as Abraham, Moses, Jesus, Budha, Krishna, Rama etc. According to the Holy Quran, they were all true Prophets and served as servants of God and guides of mankind. Islam invites all mankind to the one eternal unchangeable and perfect God that has no partner whom-so-ever. As for Jesus Christ, although we do not believe in his godhead or trinity, we do believe him to be one of the top-most and holiest prophets of God. He did not die on the Cross. He merely fainted and a deep swoon overtook him on the cross which was mistaken for

death. According to God's promise to him, Jews did not succeed in killing and after the event of crucifixion, he went to the East and died in Kashmir, India, at the ripe old age of 120 years. The prophecy of his second coming has been fulfilled in the person of Ahmad, the Holy Founder of the world-wide Ahmadiyya Movement. For further details we humbly request you to peruse the Holy Quran and other Islamic books from time to time in order to dig out the truth

Prophet Ahmad, the founder of our Mission, came to unite all mankind into one unit, one family and one single universal brotherhood of mankind irrespective of country, colour or caste. He has appeared in this materialistic age to guide all mankind to the right path and to let whole world realize once again, that our God is a living God who loves, hears, talks to and answers the prayers of His people even today in the same manner in wh ch He did in gone-by days. As such, I most respectfully request you to ponder over His claims and teachings of Islam and please your Creator by following the truth without fear or favour wherever you find it.

In conclusion, we are glad to inform you that we are thinking of establishiug a branch of our Islamic Mission in your country inorder to play our humble part so far as its religious, moral, educational and social uplift and prosperity are concerned. We hope, your Government would kindly grant us the same facilities which are granted to other religious denominations and no possible bias will be allowed to curtail the basic human rights of religious freedom as long as we carry on our activities in peaceful and amicable atmosphere.

May God the Lord of the Universe, guide you in all your undertakings and may He bless and enable you to serve Him and mankind and your motherland for many years to come. Amen.

I have the honour to be Your Sincere well-wisher.

M. Siddique
President & Missionary In-charge

REPLY

"I take this opportunity to thank your Missicn for the very warm and hearty welcome speech. The very touching aspect of your speech which I have noted with great interest is about Jesus Christ that he did not die on the Cross, this is the first time I have learnt about this new discovery about Christ. I also thank you very much for the Holy Quran and other Religious books. I will go through them and am sure that I will learn many more things. I know nothing about Islam and have never seen the Quran in my life. I am pleased to have it now. It is very kind of you to have offered it to me.

As you mentioned in the course of your speech that Islam was a Religion that taught love and brotherhood among mankind, that is what we exactly need in these South Pacific Islands.

Digitized by Khilafat Library Rabwah

In regard to your coming to Cook Islands to establish a branch of Tahrik-i-Jadid Anjuman Ahmadiyya Overseas Mission, I, as an individual could not make any statement on this matter, although I am the Head of my country's Government, but I quite honestly tell you that our Government passed such a legislation long ago that no more Religious bodies are permitted to establish in Cook Islands. This law is still in force. We have four Christian denominations there at present; Catholics, Methodists, Seventh Day Adventists and Church of England. As a matter of fact the Mormons Church applied to enter Cook Islands but we rejected their applications.

Sir, we have curtailed many previous legislations and may revise this

one also in future. In answer to your question "That could anyone go to Cook Islands without establishing their branch and distribute books on Islam to ind viduals", I can say that there will be no restrictions and any of your men trevelling to Cook Islands will be welcome. Such person will be my guest. You may write to me and I will help him in any way possible and if you have any difficulties in obtaining permits for entering our country, please do write to me.

I assure you that I will make things go right for you. And once again I thank you very much for your kind words.

May God Bless you."

Lajna Ima-Illah's Fifteenth Annual Gathering

Digitized by Khilafat Library Rabwah

Fifty years of Lajna celebrated with grateful thanks to God.

Two hundred thousand rupees presented to Hazrat Khalifatul-Masih for the Holy Quran project.

The fifteenth-Annual Ijtema of the Lajna Imaillah was held at Rabwah on the 17th-19th of November, 1972 This being the fiftieth year of the life of Lajna, special arrangements were made to celebrate the occasion. Delegates from six countries joined the Pakistani ladies to attend this grand function.

Hazrat Khalifatul Masih III addressed the Gathering on the second day and exhorted the members of the Lajna to carry on their programmes with much more vigour than ever before. He told them that the days of the final victory of Islam were near at hand and the women were also required to play their full part in the achievement of this victory.

Hazrat Sayyeda Umm-i-Matin, the President of the Lajna, presented a purse of two hundred thousand rupees to Hazrat Khalifatul Masih with a request that this money be used for the publication of the Holy Quran. Half of this amount was donated by the Ahmadi women in Pakistan and half by the Lajna of the United Kingdom.

The countries other than Pakistan represented on this occasion were the United States of America, the United Kingdom, Denmark, Kenya, Mauritius and Indonesia. Some of them addressed the audience and conveying the greetings of the Lajna of their respective countries told them how glad they were to be in the midst of such a great and glorious gathering. They also narrated how the work of the Lajna was being carried out in their countries and what impact it was having on the ladies of the other groups of Muslims.

The opening address was delivered by Hazrat Sayyeda Umm-i-Matin, the President of the Lajna. Since the first session was exclusively meant for young girls called Nasiratul Ahmadiyya, the Presidential address contained very valuable p eces of advice for them. She drew the attention the young girls to the fact that only such nations could exist for long time as were prepared for making all kind of sacrifices and every generation of which prepared the next generation for flying the flag higher than ever before. She further remarked that Hazrat Muslih Mauood wanted the young Ahmadi girls to get the right type of training from the very childhood and

Continued on page 15

ANNUAL GATHERING

Digitized by Khilafat Library Rabwah

The Annual Gathering (Jalsa Salana) this year, will, Insha Allah, be held on the 26-28th of December. Friends are requested to attend this blessed function in large numbers.

The Promised Messiah, peace be on him, says: "It is essential that all those who can afford to attend the Jalsa (Annual Gathering) which is full of blessings in many ways, should do so. They should also bring their beddings as is suitable for the cold weather. They should not mind petty losses in the way of Allah. The sincere people are rewarded by God at every step of theirs and no effort and hardship in His way goes waste. I repeat that this Jalsa must not be considered as an ordinary gathering. It is purely based on the principles of upholding of the truth and extolling the religion of Islam. The foundation stone of this Jamaat has been laid by God Himself and He has prepared the nations who will soon join this fold, for, this is the work of the Most Powerful, for Whom nothing is impossible."

"I pray to God that He be with all those who take upon themselves to journey for this divine Gathering, and He may grant them a very great reward. May He shower His Mercy on them and make things easy for them in their difficult times and may He remove their sorrows and griefs and may He rid them of their troubles and may He open the way of the fulfilment of their desires. May He raise them up on the Day of Resurrection with those who are graced with His Mercy. May He look after their affairs (by being their vicegerent) in their absence. O God, the Owner of Greatness and the Giver of Bounties, and Merciful and the Remover of difficulties - do accept all these prayers and grant us victory with clear signs, for it is You who possess all the power.

Amen, Amen once again."

MISSION ACTIVITIES

Digitized by Khilafat Library Rabwah

Maulana Mohammad Ajmal Shahid, Amir and Missionary-in-Charge, Ahmadiyya Mission, Nigeria reports that in order to acquaint himself with the members of the whole Jamaat in the country, he attended meetings of ten cricuits covering a large area ; only four more circuits have to be visited, to bring this programme to a completion. Wherever he went he dilated on the various schemes inaugurated by Hazrat Khalifa-tul-Masih for the uplift of the Community as well as for carrying the message of Islam far and wide more effectively. Dr. Umar Din, our Medical Missionary stationed in Lagos also accompanied him to quite a number of places.

In order to produce literature in the local languages, translation of Teachings of Islam and Why I Believe in Islam has been completed and it is hoped that they will be sent to the Press very soon. Hausa is the local language of the people in the Northern parts of Nigeria. Maulana Ajmal visited these parts to ascertain the needs of the people for further production of Islamic literature. Among other places there, he also visited Kaduna where building of a clinic has to be erected.

During his stay in the North, Maulana Ajmal payed a courtesy visit to the Governor of the North Western State who was also presented a copy of the Holy Quran with English translation and short commentary. The Governor was told that the Jamaat had completed plans to distribute thousands of the copies of the Holy Quran ; this plan includes the supply of the Holy Quran to the hotels. The Governor was very much pleased to hear of this plan and he remarked that the Jamaat had really done a lot of work to take the true teachings of Islam to the common man and also to refute the propaganda of Christianity. He asked Maulana to convey his sincere thanks and hearty greetings to the Supreme Head of the Community, Hazrat Khalifa-tul-Masih III. It will be recalled that the Huzur during his tour of West Africa had promised to provide educaton facilities for the North Western State ; the promise has been partially fulfilled by the two schools at Gusau and Minna.

Maulana Ajmal also met the Military Secretary to the Governor and the Commissioner for Education ; they too were presented with copies of the Holy Quran.

While at Kano, Dr. Zia-ud-Din arranged a Reception in honour of the Amir and the Missionary in charge and invited quite a good number of dignitaries of the town. This gave Maulana Ajmul a fine opportunity of meeting a large number of people and explaining to them what the Ahmadiyya Mission was doing and what plans were being made for the future.

In Lagos, the local Headquarters of the Jamaat, a Reception was held by the Jamaat in honour of the Pakistani High Commissioner, Dr. S. M. Qureshi, who has been recently transfered from Nigeria to Lebanon. At this Reception, Maulana Ajmal presented the Address to the Guest of Honour. The function was wound up by Justice Kazim who had presided over it. Mr Justice Kazim expressed great admiration for the work of the Jamaat in the field of education, medicine and of course, preaching of Islam. He told the audience that if he had not gone to the Ahmadiyya School, he would certainly have become a

Christian.

The Jamaat also arranged a Press Conference which was attended by more than twenty correspondents of daily newspapers, Radio and Television. It was at this Press Conference that the Maulana announced the plans for the celebration of the Fifty Years of the Jamaat in Nigeria. The next day the Press gave this news item due prominence and published it on the front pages of the newspapers. The Radio and the Television also announced the impending celebrations.

Maulana Ajmal also reports that as usual, one Friday Sermon is being broadcast from our mosque every month. These sermons generally deal with the general teachings of Islam and therefore they are listened to very attentively by the Muslims all over the country.

Preaching activities have been reinforced in Dahomey. A Missionary is sent there every now and then who stays there for a month or so and in addition to the preaching activities, he trains the local Ahmadis in the Mission work. It is hoped that a permanent Missionary will be stationed there very soon. In the same way preaching activities have been strengthened in Niger. Both these territories are French speaking and the message of Ahmadiyyat has already penetrated into these lands since long.

In order to run the schools on better lines to give b.tter education to the students, a Conference of the Principals was convened at Kano. Mr. R.A. Saqib, Principal of Ahmadiyya Secondary School, Kano was elected Secretary of the Conference and was asked to look after the affairs decided upon by those present. The first task allotted to the Conference was to formulate a working constitution which is expected to be ready soon.

The Truth, the only English Muslim weekly in the country, is gaining ground. Maulana Ajmal reports that it is very effectively countering the propaganda of the Christians and it is also fostering a spirit of unity among the Muslims. It carries news about the uplift of the Muslims everywhere and therefore it draws the attention of all and sundry to its usefulness.

Maulana Ajmal requests all the friends to pray for the Mission in Nigeria that it may play its part successfully and further the cause of Islam and the Muslims.

Continued from page 12

Digitized by Khilafat Library Rabwah

that is why he started the organisation called Nasiratul Ahmadiyya. The main objective that all of us are struggling to achieve is the final victory of Islam and one thing that is like a Must for it, is that all of us must live simple lives and save money to be used for the various programmes to be carried out for the furtherance of the cause of our religion. The President advised the Nasirat to lead simple lives and make financial sacrifices which were so urgently needed in this Age. She also advised them to study the Holy Quran with translation so that they could easily understand what was required of them and what kind of lives could be called the Islamic lives.

She wound up her Address by saying that the Promised Messiah, peace be on him, wanted to bring about a spiritual revolution and she prayed that the members of the Nasiratul Ahmadiyya—the little lovely girls—may have a full share in the achievement of this objective.

(More about the Ijtema, in the next issue, insha Allah).

From the Newspapers

Christianity for Who?

Digitized by Khilafat Library Rabwah

The following letter written by Mr. Abdul Hamid, Ahmadiyya Missionary in Japan, has been published in one of the English Newspapers in Japan.

The question that Mr. Abdul Hamid has posed to the Christian Missionaries is really a potent question. Whether the Christian Missionaries say any-thing about it or not, we feel that those to whom they deliver their message must ponder over it before listening to what these Missionaries have to tell them. If really the message of Christ was not for the whole world, as it definitely was not, then why should the "Gentiles" waste their time in listening to it and why should they be beguiled into accepting it.

It is really a potent question.

(Editor. T. J.)

To the Editor :

I have been working in this country as a missionary of Ahmadiyya Movement in Islam—a worldwide missionary movement whose headquarters is in Rabwah, West Pakistan—for more than three years. During the course of my preaching, I often come across Christians who are zealously preaching the gospel of Jesus Christ to the Japanese and non-Japanese.

I admire their zeal and have no doubt in my mind that they are sincere, but the question arises, "Was the message of Jesus Christ for the whole world?" The answer is, "No, it was not for the entire world but it was limited to Israelites only." Jesus says, "I am not sent but to the lost sheep of the house of Israel." (Matthew 15 : 24). Again we read in the Bible, "These twelve Jesus sent forth, and commanded them, saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the house of Israel.' " (Matthew : 10 : 5.6).

In view of these clear directives of Jesus Christ, to preach Christianity to non-Israelities may they be Asians, Europeans, Americans or other nationals, is a mere waste of time, money and energy. It is true that there are some contradictory verses also in the Bible. For instance, we read : (1) "And he said unto them, 'Go ye into all the world and preach the gospel to every creature.' " (St. Mark 16 : 15) (2). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28 : 19) If these contraditions are admitted to be correct, then the authenticity of the entire Bible becomes doubtful.

Christian scholars, however admit that St, Mark 16 : 9-20 are not authentic and that they were not written by St. Mark (Interpreter's Bible, VII, pages 915, 916 and 917), The Revised Standard Version of the Holy Bible has even omitted these verses from the text. As regards Matthew 28:19 it is also

admitted to be of later origin (The Philosophy of the Church Fathers, Volume I, by Harry Austryn Wolfson page 143).

I shall be grateful if any theologian could give some reasonable explanation of the point raised in this letter.

Abdul Hamid
Missionary, Ahmadiyya
Movement in Islam, CPO
1482 Central Post Office,
Tokyo

Digitized by Khilafat Library Rabwah

What's the Truth

The following statement has been published in the Daily Times (25-10-72) Nigeria.

I Wish to draw your attention to a publication which appeared in your paper on October 20, captioned, "Ahmad—No claim to be prophet," relating claims of Hazrat Mirza Ghulam Ahmad, the founder of Ahmadiyya Community in Islam. It must be noticed that the writer of the above-mentioned publication Alhaj Y. P. O. Shodeinde has tried to conceal all the facts, and did not present the subject in its true perspective. The references quoted by him, have in fact been isolated from the over-all description of the claims of Hazrat Ahmad, as explained in detail in his writings, thus resulting in distortion of the true picture.

It is true that Hazrat Ahmad, in some of his writings, denied being a prophet in view of a specific definition extended for prophethood, on behalf of the Muslims. Still it is indeed, quite clear from his writings, that Hazrat Ahmad has very emphatically claimed to be a prophet of the age, under divine inspiration. He defined the word Nabi (prophet) in his writings, in the following lines :

"It must at the same time be borne in mind that the word nabi literally means one who proclaims the knowledge of the unseen from God. Where this definition holds good, the claimant will be a nabi and a nabi must necessarily be a rasul (messenger). If he is not a rasul, the pure knowledge of the unseen cannot be bestowed upon him because the following stands in the way :

> Allah does not reveal his secrets except to him whom he chooses, namely, messenger of his (72-27-28).

If we believe that no Nabi in this sense that he will make prophecies and foretell future events will be raised after the holy Prophet, it amounts to believing in the total deprivation of the followers of the Holy Prophet of revelation and of communion with God because the definition of Nabi applies only to that person through whom the secrets of the unknow are revealed according to the verse. Likewise he who is sent by God is called a rasul. The difference between the two is that no nabi can come after the holy Prophet till the end of time with an independent law." (A misunderstanding removed P. 5).

The discrepancy apparently arising out of the seeming contradictory statements has been solved by Hazrat Ahmad himself. Let me quote again for the purpose of solving this problem, so as to leave no room for anyone to draw his own conclusions about it :—

"Whenever and wherever I have refused to be called a prophet or

messenger it is only in the sense that I am neither bearer of new law nor an independent prophet. But I certainly am a prophet in the sense that having been spiritually benefited by my great and noble master and having been able to acquire his name. I have been endowed with the knowledge of the unseen. But I repeat it again that I have brought or introduced no new law and have never denied to be called a prophet of this kind. Rather in this very sense God has called me by the names of prophet and messenger. So even now I do not deny to be called a prophet and messenger in this sense of the word."

My saying: "I am not a prophet and have brought no book," have no connotation other than that I am not a law-bearing prophet. Of course this should also be remembered and never be forgotten that in spite of my being called a prophet and messenger, God has informed me that I have not been the recipient of all these spiritual blessings and favours independently and without the mediatiou of anybody. Now there dwells in heaven a holy being (the holy Prophet Mohammad) through whose spiritual patronage all this grace of God has descended on me."

(A Misunderstanding Removed P: 10).

Maulvi Mohammad Ajmal Shahid
Amir and Missionary in charge
Ahmadiyya Muslim Mission, Nigeria.
(Nigeria branch of the Sadr Anjuman Ahmadiyya Quadian.)

Book Review

Digitized by Khilafat Library Rabwah

Tafhimat-i-Rabbaniyya

The more you meet the people in the preaching field the more you feel the need to study various aspects of Ahmadiyyat. Every body has a different thing to ask about and everybody must be given the most appropriate answer. You may not know what the answer is; or you may not know where to find the answer. *Tafhimat-i-Rabbaniyya* can help you at almost all the times.

Compiled by Maulana Abul Ata a veteran Missionary and one of the most successful Munazir (Debator—though this word does not convey the real and true significance of the Munazir) this voluminous book contains the questions the people ask and the answers to them with copious quotations from the Islamic literature. We feel that this book is a Must for everyone who endeavours to explain to the people what Ahmadiyyat is——and what it stands for——and why it must be accepted to further the cause of Islam in this Age and in the days to come.

It is a pity that no English Version has so far been published. The need is urgent and the English Version will be hailed by the people all over the world. Of course it should be condensed to a smaller size to suit the need of the English Speaking people.

We should like to request the authorities that be (for the publication of this book) that it must never go out of print nor it should ever be out of stock. Urdu and English Versions must always be readily available to the common man as well as to the Missionaries working inside Pakistan and elsewhere in the world.

Hazrat Muslih Maud, may God be pleased with him was very happy to see the book when it was still in a manuscript form. It was, infact, he himself who named it:

"Tafhimat-i-Rabbaniyya."

The book can be had from "The Al-Furqan", Rabwah.

THIS IS CHRISTIANITY

Digitized by Khilafat Library Rabwah

(Originally published in the Editorial columns of THE TRUTH from 24th of May to 28th of June, 1957 under the heading "Weak points of Christianity".

(CONCLUDED)

BY NASEEM SAIFI

IV

The third weak point of Christianity is that its beliefs are unreasonable and repugnant to the conscience of mankind and therefore they cannot expect any reasonable allegiance from the people. Nobody can deny the importance of the beliefs which a religion asks its adherents to profess. If these beliefs are reasonable, people will stand by them even in the face of the greatest pressure that can ever be brought upon them. But if the beliefs are unreasonable, and repugnant to the nature of man they will soon fall flat. Whenever the searching light will be thrown on them, people will recognise the futility and abandon them. We do not need to be told that every kind of belief has had its devotees who sacrificed everything to upkeep it. Can any one deny that there are beliefs which are reasonable and there are beliefs which are quite unreasonable? And can anyone deny that it is a searching light that actually proves the worth of a belief? Christianity, we say, as it stands today, demands of its adherents to believe in unreasonable beliefs.

Let us see what the Christian beliefs are: (i) That Adam fell a prey to sin and God punished the whole human race (from the days of Adam up to the last day when this world is going to end) with death, (ii) God's judgement could not be satisfied by any repentant act of man and therefore He decided that His own Son should die for the sake of human beings, (iii) God caused His son to die on the cross and then raised him on the third day and took him up into the heavens,

What happened to Adam is purely a matter of history and Bible as all of us know is not an authentic record of the past events; it could not be so, especially in the case of events which took place thousands of years before it was written by various people. But this much, we are quite sure, is evident that even if Adam committed a sin (we the Muslims do not call it a sin) there can be no sense in condemning the whole race of mankind. How would the people like that a certain Government should decide that if somebody steals every member of his present family and also every member of his generation yet to be born should serve six months in the prison. Everybody would be horrified. But why? Have we not been created in the image of God? We have been. Then, if God is justified to condemn the whole race of mankind for the sin of one man, why shouldn't we? But perhaps the Christians believe that religious ethics are quite different from those we come across in our everyday life. Our conscience does not agree to this kind of punishment. It is repugnant to our nature. It is too severe. No, severe is not strong enough a word for it. We have no words to express its severity. Moreover, was it not the first 'offence' of Adam?

Should he and his progeny be punished for his first offence? Nobody can like such a God.

Digitized by Khilafat Library Rabwah

Ofcourse we are told that although God punished every human being for the offence of Adam, He also showed kindness by sending His only begotten son to redeem mankind from their sins. Whether God has a son or not, we do not think we need labour on this point. It is too plain to be discussed. Even the christians have to explain it away in various ways and willy nilly come to agreemnt that by 'son' they don't actually mean what is generally understood by this word (son). We pass on to the real bone of contention. However, in order to bring the real point home to them, let us use the word 'son' and see how far it is reasonable that God should send His son to die for mankind. One of the tests of its reasonableness is that we should ask ourselves: Are we prepared to kill our sons for the mistake of a servant so that the servant may be redeemed of that mistake. We are sure nobody can answer in the affirmative. Thomas Paine has a very beautiful passage in his book 'The Age of Reason'. It runs as follows: "But the Christians' story of God the Father putting his son to death, or employing people to do it (for that is the plain language of the story), cannot be told by a parent to a child; and to tell him that it was done to make mankind happier and better is making the story still worse, as if mankind could be improved by the example of murder; and to tell him that all this is a mystery is only making an excuse for the incredibility of it."

Killing one's son, whatever the aim in view, is repugnant to the nature of man. No father, in his senses, would like to do that. And no son would ever tolerate it. Ofcourse sometimes it is said, it was not to be a real death, because that son was given the power of taking the life back. That is making the case still worse. That is a lesson in unrealistic approach to the problems of our life. It is like a mock parliament running the country, which never happens. It is like a Judge relieving an accused of his debt by issuing a cheque in his (Judge's) own name. It is like a drama where everybody knows that he is not true to himself. A death on a stage like that cannot compensate a murder. An irresistable question that arises in every mind is: Did Jesus come to die or did he come to prove that he could take the life back? If he came to die he should have died a real death. If he came to show that he could take his life back, then his death cannot be considered to be a sacrifice which could redeem mankind of their sin.

However, the idea of God sending His son to die for mankind is really repugnant to man's nature. It is quite unreasonable.

As for Jesus' death on the cross, it is repugnant to our nature even though he is not the son of God but a human being. Don't we read in the Holy Bible, "for he that is hanged is accursed of God" Deut. 21: 23 and in the First Epistle of St. Paul written to the Corinthians, "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed". How could then Jesus die on the cross? Moreover, did he not pray that the cup of death on the cross be removed from him and was his prayer not heard? (Refer to Matthew 26: 39 and Hebrews 5: 7 respectively). Did Jesus not tell the people that God heard the prayers of the righteous? If his own was not heard, could he be proved to be righteous? The whole idea of Jesus' death on the cross is repugnant to our nature. That is why whenever

anybody thinks over this belief of Christianity he feels disgusted.

So, that is the third weak point of Christianity : its beliefs are unreasonable and repugnant to our nature. Calling them mysteries cannot satisfy a searching heart.

Digitized by Khilafat Library Rabwah

The fourth ponit in this series is that Christian teachings are impracticable and unsuitable for mankind in this age. Teachings of a religion, as all of us can well understand, comprise the instructions and commands of the Founder of a religion contained in the religious scripture. In the case of the Christian teachings we shall have to refer to the sayings of Jesus Christ contained in the New Testament.

The most important section of the New Testament said to be containing the instructions of Jesus Christ is the one wherein the 'Sermon on the Mount' is recorded. We are sorry to say that most of the things mentioned there are quite out-of-date and cannot be practised with any amount of success today. If these were really the teachings of Christ, then we are quite sure that they must have been suitable to the men among whom he lived, for whatever the real teachings of the real Christ, they were given to the Children of Israel by God Himself. But as for us, we cannot avail of them. We do not think we need dilate on the whole of the Sermon on the Mount. The space cannot permit us to do that. A few passages would suffice and would guide the readers in judging the rest of them.

Says Christ, "But I say unto you. ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also." Shouldn't we resist the evil and nip it in the bud ? Well, that is what we have been told. But what would be the result of that ? The evil would flourish and encompass us in such a way that we would have no way out of it. Can we tolerate that situation ? Certainly not. The evil must be resisted. That is why the Police is there, and that is why every country has a Military force. Not even the staunchest Christian Government has ever thought of acting on this instruction of Jesus Christ ; never have they contemplated of abolishing Police and Military. Jesus might have said this, if these are really his words, to some people in some special circumstances. He could not mean to impart this instruction to all the people for all the time. How much this instruction lacks comprehensiveness need not be told the readers ; for, they can realise it themselves. And that we should not only abstain from resisting evil, we should even go the length of turning the other cheek when smitten on one, is a mere impossibility. That is mere negation of life. Nobody can practise this kind of teachings. We are reminded of Mr. Gandhi's proposal to Churchill (as it is rumoured) that he should not resist Hitler (it was in the days of the Second World War), rather let him have England if he chose to do so. But Churchill, that great politician, is a practical man. He knew that though Mr. Gandhi was reminding him of the teaching of Christ, he could not act upon it. Nobody could.

We have law courts in every country and to all these courts hundreds and thousands of Christians have to go every day. But who of them has ever given away his cloke when he was sued for a coat. None. And if any body does that, to prove that he is acting upon the teachings of Christ, he would be definitely termed

as 'unhinged'.

The instructions that Jesus gave to his disciples whom he sent out to preach his message are as follows: "Provide neither gold, no silver, nor brass in your purse, nor yet staves: for the workman is worthy of his meat."

It might have been a good idea in the good old days of Jesus Christ, but not so today. Things have changed. You cannot go out for preaching with the mere consolation that the workman is worth his meat. You have to provide for yourself and for the preaching campaigns. If the Christians had actually acted upon these teachings they would not have been able to preach the message of Jesus in this age. Millions of pounds are pouring into the Missions to carry on the missionary work.

Divorce is another item in the teachings of Christ which has almost caused a crisis in Christendom. In the New Testament, Jesus is reported to have said, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." The Christians themselves have found out the impracticability of this teaching and have therefore added scores of grounds to the one given by Jesus to justify divorce. State after State—and everyone of them a Christian State—is passing law to legalise divorce for various reasons. In fact they eannot do otherwise. If they have to face the facts and hard realities of life, they cannot but admit that man and wife may find at times that they are not in a position to carry on in that relationship. Not to allow them to part would mean adding to the misery of the world by keeping a dissatisfied couple together and by thrusting uncared-for children on the society. The wisdom lies in allowing man and wife to part when they cannot stay together. After the divorce has taken place, the two of them should be allowed to marry anywhere they like. Therein lies the happiness of the world. Deny the couples this privilege and you deny the world the happines it so badly needs and so richly deserves.

Digitized by Khilafat Library Rabwah

We have talked of the law courts before and we should like to refer to them once again. Now it is a matter of swearing. Everybody who goes to a British court has to swear. You cannot give evidence without swearing. If you want to do so, your evidence will not be accepted. But what does Christianity say about it? "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by the head because thou canst not make one hair white or black." Had it been practicable, the British Courts—and the State Religion of the United Kingdom is Christianity—would not have introduced swearing at all.

And that is not the end of it. Same is the case with almost every other instruction contained in the New Testament. That is why we say that the teachings of Christianity are impracticable and unsuitable for mankind in this age.

VI

The weak points of Christiaity that we have discussed so far would not have proved so disastrous and every ill-effect of theirs would have been quite short-lived, had the Christians understood correctly some of the prophecies made by Christ. But by giving wrong interpretations to those

prophecies, they have continued in unhappy situation. Here we should like to discuss prophecies and draw the attention of our Christian friends to the fact that it is never too late to make amends.

Digitized by Khilafat Library Rabwah

Jesus Christ was quite aware of the fact that whatever he had told his disciples could not be good enough for all the men in all the ages. He also knew that somebody else would appear after him to give the world abiding guidance. Thus did he speak : "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself : but whatsoever he shall hear, that shall he speak : and he will shew you things to come." John 16 : 12, 13. That Jesus did not tell the whole truth does in no way mean that he told any falsehood also, God forbid. It only means that whatever the whole humanity needed could not be given by Jesus, for it was not yet the fullness of the time, and the people among whom he lived could not understand the 'whole truth'. In order to make this prophecy better understood Jesus also said, "If ye love me keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever." John 14 : 15, 16. He himself was a Comforter and now he was promising another Comforter. That he was a Comforter is quite clear from his promise which he made in the follow-words : I will not leave you Comfort-less. As all of us can well under-stand, these words of Jesus quite clearly mean that he himself was also a comforter. But another had to appear and the one who was to be more Comforting and had to abide with the people for ever. Human be-ings, we know, cannot live for ever. The prophecy therefore only means that the words or teachings of that other Comforter would stay with the people intact. Another thing worth attention of our readers is that while promising a Comforter he said '*another*' Comforter. *Another* is an important indication of the fact that a Comfor-ter of that kind was already in exis-tence ; that was Jesus Christ. The weaknesses of Christianity, or let us say the fact of its not being 'all the truth' could be remedied by the com-ing of the Comforter. So, we are told : Nevertheless I tell you the truth ; it is expedient for you that I go away ; for if I go not away the Comforter will not come un-to you ; but if I depart, I will send him to you. John 16 : 7. Some peo-ple have interpreted the going away of Jesus as his departure from this world. This interpretation is very erroneous. It meant the era of Jesus com ng to an end and that of an-other prophet starting therefrom. For. how could he say, 'If I go not away the Comforter will not come'? Was the Holy Ghost not working in the days of Jesus? Was the Holy Ghost not present in the world before ever Jesus was born? The coming of the Holy Ghost had nothing to do with the physical departure of Jesus. Thus in various ways Jesus made it known to his disciples that after him another Prophet would come. He gave finishing touch to this prophecy by telling his disciples the exact descrip-tion of the man who was to appear. This description is recorded in the Revelation, and it is most aptly preceded by the words : for the tes-timony of Jesus is the spirit of pro-phecy. The description runs thus : And I saw heaven opened, and be-hold a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire and on his head

were many crowns: and he hath a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. 19 : 11-16.

How clearly this prophecy found its fulfilment in the person of Holy Prophet Mohammad, peace and blessings of God be upon him ! We advise our readers to sit down in a seclusion where there is calm and quiet and read the words of this prophecy again and again and look through the pages of history and try to imagine as to whom does it belong. There will be no other answer than 'The Prophet Mohammad'.

The second Prophecy was about the second coming of Jesus Christ. Due to a faulty understanding, the Christians began to look towards the heavens for the return of Jesus when it was only a few years that he had departed from them. Since then they have kept staring at the heavens. They have fixed date after date but to no avail. Jesus has not to come back and will never come back. No doubt, he did prophesy that he would return to the world but like Elija's return, his own return, too, had to take place in the person of another man. And it has actually taken place.

Whatever the weakness of Christianity, the Christians would have got rid of it, only if they had been able to interpret the above quoted two prophecies correctly. In that case they would have first believed in the Holy Prophet Mohammad and then in Hazrat Ahmad, peace be on both of them. Prophet Mohammad is the Comforter and Hazrat Ahmad is the Christ in the second advent.

We have mentioned only five weak points of Christianity, but we are sure that anybody who would try to apply Christianity to his life would meet many more weak points at every corner of his life.

Digitized by Khilafat Library Rabwah

APPEAL

While reading newspapers, magazines and books if you come across a passage that deals with the progress of Islam in any part of the world, or it mentions the retreat of other faiths, please send us the cutting of the newspaper, a copy of the magazine and the title of the book with the information as to wherefrom it can be had and at what price. If you can send a copy of the book, it will be extremely kind of you.

All these things are needed for keeping a record of the impact of the Ahmadiyya Movement on the world trends of various religions. They will be published in the monthly Tahrik-i-Jadid with acknowledgment and hearty thanks.

NASEEM SAIFI
Managing Editor,
Tahrik-i-Jadid,
Rabwah.